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DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

JUNE, 1862.

OREGON.—The Domestic Committee recently appointed the Rev. R. F. Putnam, of the Diocese of Massachusetts, as a missionary in Oregon. Mr. Putnam was warmly commended by Bishop Eastburn and by others as a suitable laborer in that important field.

He sailed in the steamer of the 21st of April for California, accompanied by his wife, and has, we trust, already arrived in Oregon. The following letter has been received :

“CARIBBEAN SEA, April 29th, 1862.

“REV. AND DEAR SIR: Probably an opportunity will be afforded us of mailing letters at Aspinwall, and as I promised to write you some time during the voyage, I will now fulfill that promise.

“For twenty-four hours after leaving New-York we had a heavy sea and boisterous wind, and as the vessel rocked considerably, nearly all the passengers were ill. Mrs. Putnam has been quite sick all the way.

“No events worth chronicling have transpired thus far on the voyage, and accordingly I can not communicate any thing of sufficient interest to warrant its publication in the *SPIRIT OF MISSIONS*. Probably the journey across the isthmus and the voyage up the Pacific will furnish incidents worthy of note. On Saturday we passed among the Bahama group, and were delighted to behold land once more. On Sunday we coasted along the eastern shore of Cuba.

“I purpose to write an account of the voyage, some reflections at sea, descriptions of scenery, visit to the churches in San Francisco, etc., in a series of letters to be published in the *Christian Witness*, or some other Church paper; but all matters bearing upon the missionary work, and having a tendency to increase and stimulate an interest in missions, will be communicated to you.

“*Wednesday, April 30th, P.M.*—We are approaching Aspinwall, and shall cross the Isthmus to-morrow. I have enjoyed the trip exceedingly. It was a great disappointment to us that we did not stop at some port in the West-Indies; our course has been direct to the Isthmus.

“Mrs. Putnam has recovered from her illness, and is quite elated with anticipations of treading *terra firma* on the morrow. She desires to be remembered to you.

“Very respectfully yours, R. F. PUTNAM.”

MINING TERRITORIES.—Bishop Talbot is about to start on a visit of exploration to two of the Mining Territories—Colorado and Nevada. The visit is expected to occupy nearly all the time till the meeting of the General Convention and Board of Missions in this city in October.

In Colorado he proposes to make long journeys in the mountains, in order to reach the various settlements not only in the north, but far south, toward the line of New-Mexico.

Leaving the Rocky Mountains, he will then pass through Utah, by Salt Lake, into the Territory of Nevada. When his visitation there is completed, he will either return by the same route, or, proceeding over the Nevada Mountains to California, return by sea.

Such a journey must not only be accompanied by many and great hardships and privations, but, in the present disturbed or hostile condition of the Indians all through the overland way from Nebraska to California, will expose the Bishop to many real dangers. It will doubtless be the prayer of all our readers, that God will protect and preserve His servant in his high and holy work, and make the journey conduce to His glory.

NEBRASKA.—Bishop Talbot has recently made a visitation of the settlements in the northern part of Nebraska. Under date of the 16th ult., he writes: “My recent trip to the north was decidedly the hardest I have ever taken. The swollen streams, the broken bridges, and the deep mud combined to make it any thing but pleasant. Part of it, indeed, was positively dangerous, but I got safely through all.”

We hope to have a full account of the trip for publication.

DAKOTA.—The Rev. M. Hoyt, missionary at Sioux City, in Iowa, opposite the south-eastern corner of Dakota, has during the last two years acted as itinerant in this Territory one half of the time, and rendered good service in laying the foundations of the Church. We are happy

to state that arrangements have been made for his removal into the Territory in July, when he will give his whole time to the important Missionary Itinerary, which he has already so well begun.

GERMAN MISSIONS.—Among the missionaries recently appointed for Wisconsin, are two who have lately been ordained by Bishop Kemper. They had previously officiated for several years as ministers of Lutheran congregations, composed of German settlers in that State. They are both highly and favorably spoken of; and a field of much usefulness seems to be open to them among their own countrymen, and at the places where they formerly officiated.

One of them, the Rev. Mr. Beckel, asks aid toward building a cheap church at Herman; the other, the Rev. Mr. von Schmidt, makes a similar request for a similar church at Theresa. These are good objects, which we hope to see accomplished. We trust there are Churchmen, especially those of German descent, who will feel sufficient interest in this matter to make increased offerings for the benefit of these brethren in Christ lately enrolled among us.

EXPLANATION.—We noted last month that the Domestic Committee had received a communication faulting the report of a certain missionary. That communication was sent to the Bishop of the missionary in question.

As a matter of simple justice, we give the following extracts from his response :

“I have no hesitation in saying that I never knew the Rev. Mr. — to do or say any thing which I did not approve. There is no man in my diocese more highly respected and beloved; no one who endures such hardness, evinces such self-denial, and labors more successfully in the cause of Christ. He walks and rides from seventy to eighty miles a week, preaching almost daily, and visiting the sick, and doing more good than any missionary I ever knew.

“If I were to read the letter of — in any or in all the churches of this city, there would be but one voice of indignation at the attempt to destroy the reputation and usefulness of a faithful servant of Christ, . . . one of the most godly men I ever knew.

"I hold myself responsible for Mr. —, and, if necessary, I could send you the name of every clergyman and layman in my diocese, testifying to the purity of his character and life, and to his uncommon zeal in the cause of his Master.

"I have read the report, and also your letter. I do not see any thing in the report in any way censurable. I would say as he has done, and urge our people to keep together, and have our own services."

O H I O .

Columbus—Rev. J. L. Grover.

I HAVE continued my labors regularly as missionary in this city. I am holding two week-day services during Lent, in addition to those on Sunday, and will have daily services Passion Week. The attendance is somewhat encouraging, and the services are interesting and profitable. We are about holding our own numerically—perhaps a small increase. We have had the addition of two communicants during the quarter.

Our Sunday-school is doing pretty well. We held a children's festival during the holidays, which yielded about \$60. This has and will be appropriated to the benefit of the school.

You have learned from former reports that the great obstacle in the growth of our parish has been its unfortunate *location*. It is surrounded by Roman Catholics, German Methodists, Rationalists, Lutherans, German Reformed Presbyterians, etc. etc. It will take at least one generation, or more to produce a material that can be made available to our Church.

We are now, by the advice of Right Rev. Bishop Bedell, maturing a plan contemplating a change of locality. I think it will be done in about one month. If we succeed, we will gain a position that will insure success. We should have three instead of one flourishing parish in this city. With the aid of the Church, and the good Shepherd, we will have at least one more than we now have.

Cincinnati—Rev. B. K. Maltby.

There are no changes coming under the head usually embraced in mission reports, since I last reported, except—confirmations, two. Membership, attendance, Sunday-school, and prospects not materially changed since January report.

Much uncertainty prevails among my people touching finances, as we are in great measure dependent upon the other city parishes for means to carry on our work, after the aid you afford us. Bishop Bedell is to visit us at Easter, and try what can be done in uniting the churches in behalf of the mission, so as if possible to relieve the Committee of our burden. We shall remain in a sort of uncertainty until his effort is made. We are hoping for goodly encouragement and better times.

Maumee, etc.—Rev. John Swan.

This parish—St. John's Church, Napoleon—still suffers from the continued absence of those who are now fighting the battles of their country. I fear we are about to sustain a further loss in the permanent removal of one of our most active and influential vestrymen. Death also has recently taken from us one who might, if spared, have helped to supply the places of those now away. The deceased, the Hon. H. A—, though with his family brought up in another communion, was for a considerable time a pew-holder and a regular attendant upon our services, but had never made a profession of religion until a few months before his death, when he was baptized on a sick-bed, and admitted to the sacrament of the Lord's Supper. After long, protracted sufferings, patiently and submissively borne, he died, we humbly trust, "having the testimony of a good conscience, in the communion of the holy catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious, and holy hope, in favor with God, and in perfect charity with the world." His widow, with some others, I expect at the approaching visit of the Assistant Bishop will come forward and ratify her baptismal vows in the rite of confirmation. Our neat little church, which was finished about a year since, we are about further

improving by putting on Venetian blinds to the windows, grading the lot, and constructing steps at the door.

ST. PAUL'S CHURCH, MAUMEE CITY.—But few changes have taken place in this parish since my last report. An effort is now being made to re-paint the tower and outer wood-work of the church, as well as the fence. I have just started a subscription to raise funds for the purpose, and hope to secure enough also to whitewash and cleanse the interior of the church. During the month of January, the ladies of the parish got up for me a donation visit, at which they took in about \$90, one half in cash and the rest in useful articles. For a small and feeble parish, the sum was quite considerable. A large portion of it, however, came from those without the church. Kind friends, without regard to denomination or name, came with their cordial greetings and generous offerings, and filled our little parsonage to overflowing. The aid thus rendered came very opportunely, as it helped to make up for the falling off in my salary which the state of the times has produced in my other parish. We are now going on with our usual Lenten services, which necessity confines to the parish in which I reside, except in Passion Week, when I arrange to give the other parish one service. When a parish is small as here, and our town very much scattered, the attendance is not large or encouraging during the week. But to the few who do attend the services, and esteem it a privilege to wait upon the Lord and renew their strength, I hope the present season will be blessed, and that some may be led to come out from the world, and confess the Lord Jesus Christ in the appointed ordinances of his Church.

Collamer—Rev. Thos. Corlett.

Since my last report I have continued my labors as heretofore, devoting one half of my time to St. Paul's Church, Collamer, and the other half to labors in the surrounding neighborhoods. We are suffering much from depression in business affairs. All parish matters are doing well as to numbers and interest.

Our congregations, and Sunday-school and Bible-class, were never better attended. I trust and hope the good Shepherd will keep our little flock, and add many to it.

INDIANA.

Mishawaka, etc.—Rev. Joseph Adderly.

On the 2d of March, the Bishop visited the parish, preached, and administered the holy communion. At night he preached again, and held confirmation, when six persons renewed their baptismal promises. On Monday night, 3d of March, he officiated at South Bend for a large and attentive congregation, and confirmed two persons.

During the season of Lent, in St. Paul's, I baptized one adult and four children.

Goshen—Rev. C. A. Foster.

Since my last quarterly report, three communicants have been added to our list, and several children baptized. The congregation is greatly increased. I am making another effort to have the church-building so far finished as to be fit for use. I am much encouraged. I ask from each but one dollar. This is so small a request that I have as yet received but two refusals, on account of poverty. I hope the next report you will receive, will tell of the occupation of the church.

Worthington—Rev. H. Hollis.

I have held regular services, during the last quarter, twice each Lord's day, and once during each week, on Wednesday evening. We have a few ready for confirmation, at the anticipated visit of our Bishop. Our Sunday-school is faithfully kept up each Sunday afternoon, superintended by the missionary. The means of the parish are quite limited, and your missionary can expect but a small sum from the vestry toward the support of his family. We hope for better prospects.

ILLINOIS.

Pre-emption—Rev. Geo. Sayres.

I RECEIVED, not long ago, a letter from you, announcing my appointment as missionary at Pre-emption. It was very necessary, as I had been living, for the previous year, almost without salary, and would have been compelled to go elsewhere if aid had not been promised. My people are for the most part very poor (not in land, but) in the comforts of life

and ready money. I now hope to be able to pay my way.

I have already many baptisms, marriages, funerals, and occasional services, to report, which I will reserve for the next quarter's report, but will send you them sooner if desired. I have so much riding and visiting to do in my large parish or station — about ten miles square, with 120 Episcopal families in it, besides many of other (or no) denominations — that I can hardly find time for writing or study. But so long as I think I am doing Christ's work, I am satisfied with it.

MISSOURI.

Hannibal — Rev. J. W. Dunn.

For the last three months I have held the services of the Church without interruption, and though the congregation has not increased in numbers, yet there has been no diminution. Since the beginning of the Lenten season, the week-day services have been pretty well attended, and no doubt will result in good.

Weston, etc. — Rev. Ignatius Koch.

My pastoral work is going on as usual in Weston. My missionary field will probably become very much extended. In St. Joseph a large German congregation, under a Presbyterian minister, broke off, and I was invited to found a new one. Leaving Weston, St. Joseph is reached in two hours by railroad, and the Right Rev. Bishop Hawks thinks I should look after both places; and God affording me health and strength, I will do so.

Later date.

I acknowledge hereby, with heartfelt thanks, the receipt of my missionary salary for the last three months. May the Lord bless my planting and watering and give increase.

The field in which I have to work has been greatly enlarged. The German Presbyterian congregation in St. Joseph had been dissolved by worldly and sectarian management. Fifteen persons resolved to commence anew, and called on me to help them in building up a new congregation. I referred the case to the Right Rev. Bishop of the Diocese, and he gave me, under the 12th of March, the following advice:

"My wish is that you should make your

home in St. Joseph, serving the German congregation there, while at the same time you visit Weston weekly, as you propose, acting as missionary there also."

In consequence of that I took up my residence in St. Joseph, and have since the 23d of March, visited 84 families — there being here nearly 200 Protestant families, and good prospects to gather a congregation by and by. I have to go on slowly, the people having been so deceived that they are now disgusted and diffident.

The work is hard, spiritually and naturally taken. Sectarianism is combating from the right and the left against a small crowd, but I know that I am a missionary of the Church. The field is promising, and God giving strength and health, I go on in faith, hope, and charity.

Many widows and orphans, made by the detestable civil war, are crying for spiritual and even material bread. A better pen than mine could draw up a picture that would make bleed the hardest hearts and move them to help.

I recommend earnestly my work and myself to the prayers of the Church. The combat is hot.

St. Charles — Rev. Philip McKim.

I have little in addition to report since January; yet in compliance with the rules, I shall give all the information I can respecting this station since that time.

The regular services have been held at this place since January's report. Our congregation steadily increases, not so fast though as might be desired. One communicant has been added by removal. No baptisms, marriages or deaths to report. Our Sunday-school has doubled its number since January, having now forty on its list; and we hope to increase it still more.

As has been remarked in a former communication, the sad, divided state of this part of the country hinders materially the advance of the Redeemer's kingdom. There is another great obstacle we have to contend against, in an important part of our work in this place, which is, the want of a library and other reading matter for our Sunday-school,* such as tracts, children's magazines, and other papers necessary to the advancement of this department of our parish work. To supply this, there is an utter inability on my part

* This want has been partially supplied.

and that of the parish. Out of the small pittance I receive, instruction-books have been procured, and even of those a sufficient number can not be supplied. But now I am in debt—and how to pay it I am unable to see—this necessarily will prevent my getting even those books. Will not some kind Christian man, East, aid us in supplying these wants, and remove at least one hindrance to an important work? With all these obstacles to contend with, the Sunday-school has increased from four to forty scholars, and from one to six teachers. How much might there be hoped for if we had such facilities and inducements to offer, as the denominations in this place can give to children? It grieves me that the Church should be in such a beggarly condition, while others around her are rich and increased in goods. Old books, which have been read and laid aside in many Sunday-schools, would be quite acceptable, and do us a large amount of good.

In addition to my regular duties, I now visit, gratuitously, a hospital that has been established here for the sick and wounded poor soldiers who are fighting our country's battles. I see them two or three times a week. I am sorry to say that I am destitute of any reading matter to give them, although it is daily asked for. A few Bibles have been distributed; these, I am happy to say, are read by the poor fellows regularly.

Besides all this, I have frequently officiated on week-days at places in and out of the diocese.

St. Joseph — Rev. R. H. Weller.

I have no statistics to report for the present quarter, except six baptisms of infants, and three burials.

The Church work goes on well, considering the circumstances which surround the missionary in all the border States at the present time. Our congregations are small, but larger than one could justly expect from the mixed condition of the community and the excitement which carries men's minds and hearts away from the fealty of God's kingdom and the reception of divine truth. As watchmen in the night, we wait for the dawn, and labor on, regardless of difficulties and sorrows, in hope of the ultimate reward. Our Lenten services are pretty well attended, and the second class, prepared since the last convention, will soon be ready for confirmation. The Rev. Mr. Koch, mis-

sionary of the Board, at Weston, twenty-five miles distant, has, upon urgent entreaty, consented to officiate for the Germans in this city, in connection with his present station, and the prospect is, that great good will spring out of his work. The field is a very inviting and promising one.

KENTUCKY.

Hopkinsville — Rev. W. E. Webb.

Your favors were each received, though only a few days since. I thank you for your promptness, and am grateful for the sympathy you express. In times like these, when men are so absorbed with passing events, such a letter is doubly welcome. I am still struggling on, keeping up my appointments, sometimes to encouraging congregations, and at others to comparatively few. For some time past the weather has been against us, and the state of the roads such as to render travelling a matter of extreme difficulty. Since I last wrote, the battles of Forts Henry and Donelson have occurred; engagements of a much more serious character than is generally supposed. We were within sound of all the firing, and not unmoved at the sad reflection that we had numerous brethren exposed in each of the armies, men who, in other relations and at other times, were brethren indeed.

So far as we can see, from our present isolated position, (for we have now no mails from any direction,) we are no nearer an adjustment than before, the feeling on the border being only intensified. Where it is all to end, surpasses my sagacity; but we do pray, and that earnestly, that the dreadful contest may terminate speedily.

So soon as the weather opens, I shall endeavor to extend my trips occasionally to other points along the border, where we have unoccupied churches; to keep alive, if possible, some interest in the work, and to look after our church property. Personally I have not suffered much yet, through God's goodness, except in feeling. I have no partisan politics, and confine myself wholly to my work. Such neutrality, however, is not always satisfactory, but is nevertheless rendered necessary, in my judgment, by the nature of the work. While, however, I have little to show in proof of success, I have abundant evidence of usefulness satisfac-

tory to my own mind, which enables me to say, that while the past winter surpasses all others of my life in care and anxiety, I have never accomplished more, under God, for the souls of men.

When I next write, I hope matters may have somewhat quieted down, and political rancor abated. As it is, every thing is at a stand. Business not yet resumed. The education of the young suspended. Every thing broken up, and a community with no heart to begin again. Such is civil war! I am thankful, when so many have had to move, to be allowed to remain, with any usefulness, at all. But we know not what awaits us. Necessity may soon affect me as the others. But we hope, at least for this section of country, now that the armies have gone, that the worst is over. Now I know that this is not a very encouraging report, but, I think, facts are required, and such I give you. The spring will soon be here, when, we trust and believe, that the good work will go on without let or hindrance, or if these still exist, they will do so in a less degree. We have the promises, and they are sufficient.

Later date.

The Bishop has just passed through the southern portion of the diocese, cheering us all up wonderfully.

MICHIGAN.

Jonesville—Rev. L. H. Corson.

SINCE my last report I have continued, without any interruption, to officiate, morning and evening, on every Lord's day, in Grace Church, Jonesville. With the exception of some young men, "gone forth in defense of our country," and a few temporary absentees, my congregation continues about the same as in past times. I consider this *holding our own* (and so would eastern churchmen, could they know our peculiar condition in the west) quite an achievement at this time. I know not how it is in the east, but here, in the west, ungodliness and irreligion seem to keep pace with the prevailing war spirit. Preachers, male and female, and lecturers, advocating every thing strange and new in religion and morals, have swarmed here the past winter. Our community has been kept in a perpetual turmoil. But amid this scene of excitement, the little flock over which the Holy Ghost has made me overseer, has remained steadfast, turn-

ing neither to the right hand nor to the left. This very day, while a woman was "holding forth" in a neighboring meeting-house, endeavoring to convince her hearers that the soul has no existence separate from the body! as I passed the house of an avowed infidel, he called to me and said, in substance: "Sir, I highly respect the Episcopal Church, as the only conservative church in the country; and because, like the laws of the Medes and Persians, it altereth not, and is not moved about by every wind of doctrine."

Bay City, etc.—Rev. E. Magee,

LATE MISSIONARY.

Sickness, well "nigh unto death," has prevented me thus far from sending in my report.

Under the directions given for the recovery of my health—namely, out-door exercise and entire abstinence from study—I find my body increases in strength much more rapidly than my mind. This is, perhaps, as it should be; still so seriously impaired has the latter become, that a slight effort exhausts it, and causes me to think the time remote when I can again resume the duties of missionary life in the field assigned me. This embraces Saginaw City and Bay City, which I hereby resign, to take effect the first of last month, (January.)

Were it not indeed for the promise of increase which the latter parish held out to undivided time and labor, considerations of health alone would have led me, long ago, to withdraw from the Saginaw Valley.

At the last visit of the Bishop of the Diocese, six persons, all of them heads of families, were confirmed. These, with the additions made to the parish before and since that event, have brought the number of its communicants up from five to twenty-one. Such has been its growth in this direction within a period considerably less than two years, and, I may add, under many disadvantages and privations; hardships, would be a much fitter term to express the fact. One thing surely it may be allowed to mention. It is this: but for the salary given by the Domestic Committee, no man could have kept his post at this station during the year gone by, owing to the depression in business incident to the times. It is, however, enjoined upon the missionary somewhere "to endure afflictions."

Clifton—Rev. William Long.

The Bishop of the diocese, in his arrangement of convocations, has specified the following places, as constituting the Lake Superior district, namely: Mackinaw, Marquette, Portage, Copper Harbor, Eagle Harbor, Eagle River, Clifton and Ontonagon. Of these places the following seem to have fallen to my exclusive ministration, namely: Portage, Copper Harbor, Eagle Harbor, Eagle River and Clifton; and I have accordingly visited them all when it has been practicable. The Portage has now a pastor of its own. A parish has been organized, a fine church erected, and under the management of their able and devoted rector, they seem able to commence and sustain themselves without missionary aid.

The other places above mentioned still continue dependent upon me for religious services, and I am able to visit them all occasionally.

Copper Harbor, about thirty miles distant, lies nearest the extremity of Keweenaw point. It is a place of much importance: but the mines in the vicinity having been temporarily suspended, on account of financial difficulties, the population just now is somewhat diminished. I have visited there twice, and found a few families attached to the Church, but mostly deprived of her privileges.

Sixteen miles this side lies the township of Eagle Harbor, in which, at the Copper Falls Mine, I officiate once in two weeks. There are here and at the adjoining mines many church families, two communicants, and three candidates for confirmation. The agents and officers of these mines are strongly attached to the Church, and contribute much, by their example and influence, to sustain the efforts of the missionary. It has been proposed to organize a parish here; but the development of the mining interest, and the increase of population, has not yet been such as to render it necessary. They have a convenient building for public worship, erected by the Company, and the average attendance is about fifty.

At Eagle River I have held occasional services, but as it is only four miles from this place, the inhabitants can usually attend church here. We have there no communicants, but several families hire seats in church, and are reckoned as members of this parish.

At this place I have officiated, as usual, to good congregations—the church being

sometimes filled to its utmost capacity. We are so fortunate as to have a most excellent choir of four gentlemen and three ladies, and with the aid of a fine instrument, the musical parts of the service have always been of the highest order.

The Sunday-school continues in a flourishing condition, and enlists the enthusiasm of both parents and children. The average attendance of pupils is about ninety, with fifteen teachers. The children are most of them of suitable age to attend church and take part in the services, which many of them do with serious and becoming deportment.

At these places which I visit, there is a population of about three thousand souls. A large proportion of these are miners of Cornwall, England, and others of English origin, who were attached to the Church at home, and continue partial to it now. Though too often sadly neglectful of things spiritual in their scattered and isolated condition, they yet have no idea of foregoing their religious privileges and responsibilities. Their scrupulous care in bringing their children to holy baptism, as evident by my former reports, is signal proof of this. There seems to be but one difficulty in ministering among them to edification. It is their transient stay in one place. Old and familiar faces are constantly leaving, and new ones taking their place. Before any deep impressions can be made, or strong attachments formed, all is broken off by some sudden call for removal to distant parts. The influence of this upon such as remain is very evil, for they see in it evidence that their own position may change without previous notice, and they feel that even moral and religious interests will be sacrificed by the change.

Trenton, etc.—Rev. Milton Ward.

The missionary has little to report beyond that routine of duties, which is frequently commonplace in its outline, but never dull in its details. I had hoped to bring a visitation of the Bishop to Wyandotte into the present statement, but, owing to unforeseen hindrances, it has not yet been held.

So far as Church advancement has been impeded by the prostration of secular interests, consequent on the war, there is prospect of some relief during the present or coming year. Still, the war itself, while it seems to be gradually working out some

auspicious results, has left the great sin of the people (insubordination to the authority of the Great King) nearly untouched. Its remote may be happier than its immediate issues. In any case, we must wait for larger effusions of the Holy Ghost, without which neither the goodness nor severity of God will turn the hearts of the disobedient to the wisdom of the just.

WISCONSIN.

Herman—Rev. F. Beckel.

My report covers the last six months. Baptisms, 11 children; confirmation, 12; a new class now ready, 4-6; communicants, 54—all present on last Easter-day. Parish-school, for instruction in Prayer-Book and Bible, kept by the missionary, four days in the week, for six months in the year, 43 pupils in attendance; holy communion administered three times since Christmas; marriage, 1; burials, 5.

The mission was begun under the supervision of the Protestant Episcopal Church, on the 20th of October, 1861, by the Rt. Rev. Jackson Kemper, D.D., on the Sunday after my ordination to the diaconate. The German population, included in the field of my present labors, comprises some five thousand inhabitants. All my time has been spent at my station, except three Sundays, spent by the request of Bishop Kemper, at Theresa, the field now occupied by the Rev. Mr. von Schmidt, deacon.

On Sunday next I shall begin to officiate at an extra service in the town of Rubicon, three miles from my place, where I have already gathered ten families, who have rented a school-house for every second Sunday. These services do not interfere with my regular service at home.

We are greatly in want of a church building at Herman, as we are required soon to leave the Lutheran church building by our opponents, who are urged to this step by the surrounding sects. We have raised a subscription of about six hundred dollars, payable next November. We need a church which will seat at least five hundred persons. Will not some friend of missions among the Germans send us two hundred and fifty dollars, to enable us to put up a plain church for the use of the mission? Any money contributed for this purpose may be addressed

to the Rt. Rev. Bishop Kemper, D.D., Delafield, or the Rev. Dr. Ashley, Milwaukee.

Theresa—Rev. F. C. von Schmidt.

The number of families in my congregation is about eighty. I performed, or rather the Bishop and other clergymen performed, here (before my ordination) perhaps fifty baptisms. On Monday, the 11th of May, the Bishop hopes to confirm eleven children. The people around Theresa, in the distance of fifteen miles, are almost all German, and much opposed to the American people, language, and customs, and therefore it is not possible to introduce our liturgy wholly and to hold often (according to the precept of our Lord) the Holy Supper with them. Still I have in use the book of Common Prayer, and read for my own part all prescribed prayers. The people pay due reverence to their minister and like the Bishop. We are very sorry that we have no good church-edifice, and beg our brethren to help us with prayers and gifts of love in the proposed building of the same. In the mean time, we use the school-house for the performance of our services.

We have here many different sects around us, who almost all strongly oppose our Church movement. There are here a great many German Romanists, who have a very nice church and a priest here, and this is the only denomination which keeps peace with us. Besides this we have churches around us, such as the Dutch Reformed, the Evangelical Brother Society, the Methodists, the Baptists, and the German Lutherans of different synods. But the most fanatical striving against us is by a particular sect, which calls itself Lutheran, and is called by us commonly Wisconsinists. This people hold the opinion that they are the only Church of God, and keep the foolish idea that the election of the congregation makes a priest: wherefore they suppose that all the members of the congregation through their baptism have the pastoral office, and that this is by them conveyed to the elected minister. In this view the ordination is surely superfluous. Every one perceives that such an idea is the most opposite to the Church doctrine of Episcopacy. Theresa, therefore, is in a very difficult position.

Help us, dear brethren of the clergy and laity, in praying, preaching, and striving to give order, quiet, and stability to our own little flock.

Stevens' Point—Rev. J. B. Pedelupe.

Your appropriation for my mission is thankfully received, and will be a great comfort to me and my family. I do not know what I could have done without it. The times are coming harder every day. Added to the hard times, which render my support very hard, (for I am more than afraid that all which my parish will give me for six months will be forty-eight dollars,) I found on coming here local difficulties which had much scattered this parish. This hinders me a great deal, but with the help of God I hope to reconcile most of the opponents. I have already brought several back.

Since my last report, I have been forced to abandon going once a month to Wausau and Mosinee. The few churchmen of Wausau have promised to pay my expenses going and coming back, but the last time I went there they told me they could pay them no longer. As my means do not permit me to pay myself the expenses, I was forced to desist going. It was painful for me to think of leaving them. I had nothing but trouble in going there, but it was a great satisfaction for me to take that trouble. In not going to Wausau I was forced also to leave Mosinee. Here there are but two Church people, and these women. Nevertheless, when I officiated there the school-house was filled. It would be a good time now to take care of them, for they have no clergyman who visits them. Could I go there regularly, I have no doubt that we could take a good footing, and soon build a small church. We have two lots, given several years ago by a Roman Catholic, on which to build as soon as we can. Were the times better and money easier, I would have had to ask, through our good Bishop, for an appropriation to enable me to visit those two places, Wausau and Mosinee, once a month; but knowing that, in the present position of the country, it would be to ask too much of your Committee, which does already so much for the poor part of our Diocese, I content myself to wait for the time when God will have given us back that peace of which we are so much in need: then I will make another attempt. May God keep these poor scattered sheep under his special care.

NEBRASKA.

Nemaha—Rev. I. A. Hagar.

As I have been appointed missionary of the Domestic Committee, at Nemaha and Plattsmouth, I now make my report to April 1st, 1862.

Although I have been your missionary only since January 1st, it may be well to include in my report an account of the work at my stations from its beginning.

My first service at Nemaha was holden on Sunday, June 2d, 1861, and at Plattsmouth, on the 16th of the same month, since which times regular monthly services have been holden at both places.

Nemaha is but a small town, yet we have here gathered together a little flock, who are earnestly at work doing what they can for the cause of Christ and his Church. Our congregations are uniformly good, and much and apparently increasing interest is manifested by those who have before known but little or nothing of the Church. We have the exclusive use of a small building, originally erected, indeed, as a church-edifice, yet having but very little of a church-like appearance. This will, I hope, soon become the property of the mission, when it will be fitted up for the more proper and convenient performance of our services. At this station I have baptized two children, and at his visitation, on Sunday, Sept. 1st, 1861, Bishop Talbot confirmed three persons, and again, on Sunday, March 30th, 1862, the Bishop confirmed one person, and baptized a child. All the persons confirmed here are heads of families. We have lost one communicant by removal; our present number is six. The Sunday-school is in good condition; beginning with six scholars, it has now on its list the names of twenty. Bishop Talbot has licensed a lay-reader for this station—F. G. Holmes, Esq., formerly of St. John's Church, Waterbury, Ct. Our services will now be holden on every Sunday; and we confidently trust that the blessing of the great Head of the Church, which has hitherto been granted us, will continue to rest upon the labors of those who are here endeavoring to promote his glory.

At Plattsmouth our congregations have been larger than at Nemaha, yet the prospect of establishing the Church here appears by no means so favorable as there. We have labored here under many disad-

vantages. We were unable, until November last, to procure a room, so that we could have more than one service at the visit of the missionary; but we then secured the use of a hall, which enables us to have both morning and evening service. The Presbyterians and Methodists have each had semi-monthly services here for several years; the Romanists, also, have gained a foothold, and have the only church-edifice in the town; and beside these, adherents of several other denominations reside here; so that, unless we shall receive active and efficient lay help, by the removal of Churchmen among us, the work of building up the Church will necessarily be slow, even if it shall eventually prove successful. Still, while the services of the Church are attended by so many who seem to take an interest in them, we can not but hope that good will result, and that the fruit of our labors, though delayed, shall yet appear.

I have baptized at this station two children; and the Rev. Mr. Adams, one—in all, three; and our present number of communicants, including one person confirmed by Bishop Talbot, at his visitation on Sunday, March 23d, 1862, is four.

Besides holding regular services at these stations, I have labored at several other places, as opportunity was given.

At Nebraska City I have assisted the rector of St. Mary's on various occasions, having read prayers in this parish twenty-four times; preached, nine times; assisted at two administrations of the Lord's Supper, and at one funeral.

At different places in the neighborhood of Nebraska City I have read prayers six times and preached four times.

At Wyoming and its vicinity I have read prayers and preached nine times.

At Council Bluffs, Iowa, I have holden service and preached once.

At Trinity Church, Omaha, I have read prayers five times, preached six times, and attended one funeral.

At Bellevue I have read prayers nine times, preached six times, baptized one child, presented four candidates for confirmation, and assisted in the administration of the Lord's Supper. After a series of services holden by Bishop Talbot and myself, in December, January, and February last, the parish of St. James, Bellevue, was organized. There are in the parish twelve communicants; they and others very much desire and need more regular services than they now have,

and I have but little doubt that, if these could be given them, the church at Bellevue would grow rapidly.

I have put the latter part of my report in a somewhat statistical form; partly because it is thus made shorter; and partly because it covers ground upon which I act as itinerant under the direction of Bishop Talbot, though not specially named as in my station, as the missionary of the Domestic Committee. For this reason I am in doubt whether it comes within my province to report to the Committee upon it. Yet the larger part of my actual work is comprised in it, and I think it may possibly contain matter of some interest to yourself or to the Committee, even if, in the form in which it now stands, it may not to the Church at large.

My post-office address is Nebraska City, Neb. At the time of writing this report, I am at Omaha, where, by direction of Bishop Talbot, I am supplying Trinity parish until a rector can be secured, which, I hope, will be early in June. In the mean time, Bishop Talbot is attending to my work below.

CALIFORNIA.

Brooklyn—Rev. B. Akerly.

THE township of Brooklyn adjoins Oakland upon the east. In this town, ere the coming of Americans to California, there was an old Mexican settlement, known as San Antonio. Upon the conquest of the country, an American village sprang up by its side, under the name of Clinton. These two settlements have since been incorporated as one, with the title of the village of Brooklyn. In common conversation the old local names are still in use, as designating the eastern and western sections of the village. At Clinton, almost the first building erected was a school-house. In this school-house, upon each Lord's day, the minister of some Christian denomination proclaimed the Gospel of Jesus Christ. At San Antonio the Lord's day was celebrated with horse-racing and bull-fights. It required no prophetic vision to decide which of these two institutions would in the end succumb. The amphitheater, where the Mexican population assembled upon Sundays, to witness combats between bulls and grizzly bears, was immediately opposite to where stands

our church-building. Within three weeks it has been razed to the ground. This "bull-pen," as it was called, is spoken of, because it is connected with the history of the church at Brooklyn. Among the various Christian ministers who officiated in the school-house at Clinton, were those of the Episcopal clergy who labored at Oakland. One of these latter was rather eccentric. Upon a certain Sunday, finding himself without a congregation, two only being present, and attributing the cause to a bull-fight taking place at that very hour in San Antonio, he announced his ignorance as to which would be defeated, the bull or the bear; but of one thing he was certain, "they had whipped him out;" and that there would be no further religious services at Clinton. This was in January, 1854, and was the last of the services of the Church till July, 1858.

From July, 1858, till November, 1860, the present missionary of the Board of Missions of the Protestant Episcopal Church, stationed at Oakland, officiated in the school-house at Clinton, every Sunday afternoon. All other denominations had relinquished the field; and as during all this time the Episcopal service was the only public religious worship in the town, the congregation was composed of all church-going people, and varied in numbers from forty to fifty. A class of about twenty children was catechised for an hour after divine service. During the spring of 1860 it was proposed to erect an Episcopal church. To that end a parish was organized on the 15th May of that year. This movement toward permanently establishing the Church in Brooklyn, aroused the dormant energies of other denominations, and they became anxiously solicitous for the spiritual welfare of the town. A Baptist minister now made an appointment to preach at the school-house every Sunday evening. A Presbyterian missionary was located and took up his residence at Clinton, holding service every Sunday morning. The result of it all is, that the village of Brooklyn has now three houses of worship, in which divine service is celebrated every Lord's day—an Episcopal, a Presbyterian, and a Baptist, and each has about the same number of attendants as formerly assembled in the school-house. There has been therefore a threefold gain in the number of church-going people.

The Episcopal church was fully completed by October, 1860, and the first public worship therein was on the 4th of Novem-

ber following. The size of the building is twenty-five feet by fifty feet; the chancel, not included in this measurement, is twelve feet by fourteen feet. Like unto the church at Oakland, it is a framed building, with open, equilateral roof, projecting two feet beyond the walls upon all sides; walls, fourteen feet. The main timbers show; the inside walls and roof sealed with red-wood and varnished, giving to it the appearance of light mahogany; the chancel furniture, pulpit and baptismal font, painted with white china gloss, and tastefully gilded; the outside walls painted and sanded; the chancel and the front windows of stained glass; the side-windows frosted.

The entire cost of the building, as it stands in its completeness, was \$2400. The lot of ground upon which the church stands—fifty feet by one hundred and twenty feet—is valued at \$300, and was the gift of Mr. James B. La Rue. In its architectural proportions it is true; the style purely Gothic. To the eye it is a perfect gem; and one feels as though he would like to have it for a parlor ornament—that is, such is the feeling of your foolish missionary.

This building, as also the church at Oakland, is entirely free of debt; every demand was paid as the work progressed. And not only upon the buildings themselves are there no liabilities resting, but there is not, nor has there ever been, any other indebtedness. What can not be paid for, is done without. The church at Brooklyn is free—no charge for sittings. Here is another monument of what women can do—the women of Brooklyn.

The Church of the Advent is anxious to acknowledge publicly the kindness of Miss T. Irvine, in procuring the following subscriptions in the city of New York: E. B. Ketchum, \$25; F. M. Ketchum, \$25; Rutherford Stuyvesant, \$25; Helen Stuyvesant, \$25; Margaret Rutherford, \$5; Margaret C. Folsom, \$5; Israel Corse, \$25; Mrs. M. A. Grosvenor, \$25—in all, \$160. Of this sum \$140 have been received, and were applied toward the building.



NEW-HAMPSHIRE.

Hanover—Rev. E. Bourns, LL.D.

OUR church was, for some of the first part of the past six months, closed, being under repairs.

During that time I held two services each Sunday at Norwih, where some of the Hanover congregation always attended.

The repairs occupied a long time, owing to the sickness of mechanics and other causes that seemed beyond our control, but are now completed; and however we regret the delay, we are greatly pleased with the result.

Our old building was one of the plainest of the plain, a splendid specimen of the pure barn style of architecture.

We have now greatly remodeled it, under the tasteful supervision of our warden, Dr. Thomas R. Crosby. A chancel has been added; some glaring windows closed; the remaining ones altered, and glazed with stained-glass, etc. We have two very handsome stained-glass windows; one in the chancel, and the other at the opposite end. In fact, instead of the old, homely edifice we have now a very handsome, church-like building, well warmed with a furnace, and in other respects handsome and convenient.

This improvement in our church accommodation seems likely to act very favorably on our congregation. Some valuable people have already taken seats or purchased them; and the attendance, though the weather has been severe, has been unusually large. I trust, too, that at the next visit of our Bishop we shall have some to present for confirmation. We also hope we shall have some revenue from our seats.

The repairs have been accomplished by means of the funds given us in part by Lord Dartmouth, and partly by some friends who have subscribed for that purpose. Almost all who had promised us money for the building of a new church contributed generously toward these repairs. A few held back; a very few totally turned their backs on us.

A small balance remains unpaid. We trust, however, that our friends will soon enable us to wipe it out. We hope and trust that we have now begun a new career in this place, and that God will bless our humble efforts in his service.

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Nashua—Rev. D. F. Banks.

Since my last report my special acts have been few. I have baptized one

adult and one infant, married one couple, and buried one child. I shall include these in my next semi-annual report.

The new church is progressing finely. It will cost much more than we at first intended, but it will be entirely paid for. It is now finished outside, and ready for plastering. I hope very soon to be able to send you an account of the consecration. As the first fruits of the movement, I have already added the names of twelve new families to the parish-register; and I also have the names of ten gentlemen, who have signified to me their intention of joining us as soon as our church is completed. We every where meet sympathy, encouragement, and, better still, *subscriptions* from sources where we least expected it. We are certain that the parish will become at once self-supporting; and we hope to be able to do without the last quarter of the generous appropriation you have made to us for the present year.

Later date.

I sent in a report so lately from this parish that I should not write again, but that I desire to comply literally with the rules of the Committee.

I may now add, however, that our congregations continue to be large and most orderly and attentive. Our newly-repaired building, so neat, so appropriate, so well warmed, and in all respects so inviting, seems to give us new life and spirit, at the same time that a prompt, kind, and highly efficient choir increases the attraction. We now hold services regularly on Wednesday evenings during Lent. These are very well attended. Last evening, April 2d, I admitted one adult young lady to the Church by the rite of holy baptism. The occasion was to us one of great interest, as well from the novelty of the occurrence as on account of the person admitted. She is of most amiable character, well known and greatly esteemed by a numerous connection of family and friends. Her example will no doubt have its influence.

I have also been able to make an arrangement for collecting funds for domestic missions. The sum, I fear, will be very small, but I trust this beginning may hereafter lead to greater and better things.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from April 15th to May 15th, 1862.

Maine.			
Bangor—St. John's,	\$10 00		
New Hampshire.			
Dover—St. Thomas' S. S., for Rev. Mr. McKim's S. S. Library, St. Charles, Mo.,	8 00		
Hanover—St. Thomas',	3 00		
Hopkington—St. Andrew's, Mrs. B. Chase,	5 01	16 01	
Vermont.			
Shelburne—Trinity, a Lady, for Mining Districts,	1 00		
St. Albans—St. Luke's, \$5; S. S. Easter Offering, \$3,	13 00	14 00	
Massachusetts.			
Boston—Emmanuel, Sp'l for Bp. Kemper, \$150; do. for Bp. Whipple, \$150; do. for Bp. Lee, Iowa, \$159.34; do. for Parish at Houghton, Mich., \$150,	609 34		
St. Matthew's,	22 34		
Northampton—A Lady,	50 00		
Springfield—Christ, for Nashota,	15 00		
Van Deusenville—Trinity,	6 73	703 41	
Rhode Island.			
North Providence—St. Paul's S. S.,	15 00		
Providence—St. John's Morning S. S. Warren—St. Mark's, M. B.,	1 00		
Quarter's Pledge to Bp. Lee, Iowa,	125 00	141 00	
Connecticut.			
Bethlehem—Christ,	8 00		
Birmingham—St. James',	100 00		
Brookfield—St. Paul's,	9 00		
East-Haddam—St. Stephen's, for Min. Ter.,	10 00		
Fair-Haven—St. James',	18 03		
Guilford—Christ,	15 00		
Hartford—Christ, for Bishop Talbot,	14 00		
North-Branford—Zion,	1 51		
North-Guilford—St. John's,	3 69		
Old-Saybrook—Grace, a Communicant,	20 00		
Salisbury—St. John's, \$21.43; Anonymous, \$6.50,	27 93		
Stamford—St. John's,	41 00		
Watertown—Christ, for Min. Districts,	20 00		
West-Hartford—St. James', for Rev. Dr. Breck,	2 55		
Weston—Emmanuel S. S., for do, \$1; H. Nichols, for do, \$5,	6 00	296 71	
New York.			
Brooklyn—Ch. of the Redeemer S. S., for Missions in Maine,	25 00		
St. Paul's S. S.,	1 50		
Burnt Hills—Calvary,	12 00		
Cohoes—St. John's, for Min. Ter.,	6 83		
Cold-Spring—St. Mary's, for do,	32 22		
Delhi—St. John's,	9 53		
Fishkill Landing—St. Anna's, \$41.23; S. S., \$19.40,	60 63		
Fort Edward—St. James',	9 75		
Manhattenville—St. Mary's,	10 25		
Marlboro'—Christ,	3 00		
Milton—All Saints',	2 00		
New-York—Incarnation, for Min. Ter.,	142 82		
St. John's Chapel,	19 54		
St. Paul's Chapel,	154 30		
Transfiguration,	100 00		
"F." for Mining Territories,	100 00		
Peekskill—St. Peter's,	12 67		
Pine Plains—Regeneration,	3 00		
Rensselaerville—Trinity,	7 81		
Sandy Hill—Zion,	\$4 00		
Somers—St. Luke's,	11 00		
Troy—Holy Cross, Easter Offerings,	40 67		
St. Paul's, additional,	50 00	\$318 05	
Western New York.			
Belvidere—Christ,	2 00		
Binghamton—Christ,	12 20		
Brockport—St. Luke's,	3 00		
Carysville—St. Michael's,	3 18		
Cazenovia—St. Peter's,	4 25		
Cortlandville—St. Paul's,	2 72		
Geneva—St. Peter's,	10 00		
"C." by hands of M.,	49 00		
Geneseo—St. Michael's,	8 25		
Lyons—Grace,	13 00		
Manlius—Christ, Gen'l, \$8; for Mining Ter., \$5,	13 00		
Mayville—St. Paul's,	1 10		
Mt. Morris—St. John's,	1 00		
New-Berlin—St. Andrew's,	11 77		
New-Hartford—St. Stephen's,	4 00		
Olean—St. Stephen's,	7 00		
Oswego—Christ, \$40.29; Min. Ter., \$4,	44 29		
Paris Hill—St. Paul's,	6 20		
Syracuse—St. James',	6 50		
Utica—Grace,	16 60		
"A. H. W."	3 00	222 06	
New-Jersey.			
Camden—St. John's S. S., a Class, for Nevada,	3 00		
Elizabeth—Christ,	15 00		
Jersey City—St. Matthew's, \$2; a Communicant, \$2.50,	4 50		
Mt. Holly—"F. S. C.,"	2 00		
Newark—Trinity,	32 89		
Newtown—Christ,	5 32	62 71	
Pennsylvania.			
Birdsboro'—St. Michael's,	5 00		
Bustleton—St. Luke's, for Mining Ter.,	5 16		
Douglasville—St. Gabriel's,	11 65		
Germantown—St. Luke's, Gen'l, \$175; for N. West, \$25,	200 00		
Minersville—St. Paul's,	10 00		
Philadelphia—Trinity, additional,	10 00		
"A. E. C.," for Rev. Mr. R.,	15 00		
Pittsburg—St. James', for Missions under Bp. Talbot,	23 12		
St. Peter's, for Mining Territories,	62 92		
Pottsville—"F. A., 8th birthday," \$1; L., 14th birthday, \$1,	2 00	344 85	
Delaware.			
Newark—St. Thomas',	19 85		
New-Castle—Immanuel,	81 83	50 65	
Maryland.			
Baltimore—Grace,	3 2 19		
Baltimore Co.—St. John's,	12 00		
D. C., Washington—Trinity, 10c. from each Communicant, for Min. Ter.,	25 00		
Mt. Savage—St. George's,	11 03		
Washington Co.—St. Thomas', Miss "O. B." and Mrs. M. C. L., for Min. Ter.,	5 50	405 72	
Ohio.			
Cleveland—Grace S. S.,	23 84		
Columbus—St. Paul's,	4 00		
Massillon—St. Timothy's,	15 00		
Maumee—St. Paul's,	1 25		
Napoleon—St. John's,	1 25	44 84	
Illinois.			
Carlinville—St. Paul's,	8 20		
Chicago—St. James', \$20; Sp'l for Bp. Whipple, \$25,	45 00		

<i>Decatur</i> —St. John's,.....	\$3 50	
<i>Ottawa</i> —Christ,.....	12 41	
<i>Springfield</i> —St. Paul's,.....	16 85	\$85 96
Kentucky.		
<i>Versailles</i> —St. John's,.....		89 00
Michigan.		
<i>Battle Creek</i> —A Lady,.....	2 00	
<i>Detroit</i> —Mariners' Ch., Easter Offering,	16 00	
<i>Flint</i> —J. B. Walker, Esq.,.....	25 00	
<i>Jackson</i> —St. Paul's,.....	9 00	
<i>Niles</i> —Trinity, \$11.06; S. S., \$7,.....	18 06	
<i>Ontonagon</i> —Ascension, \$10; Rev. E. Seymour, \$5,.....	15 00	85 06
Indiana.		
<i>Madison</i> —Christ, \$5; S. S., \$8,.....	13 00	
<i>Mishawauka</i> —St. Paul's,.....	2 00	15 00
Missouri.		
A Widow's Mite, for Mining Territories,		1 00
Wisconsin.		
<i>Green Bay</i> —W. W. Hickox,.....	6 50	

<i>Milwaukee</i> —A Thank-offering,.....	\$10 00	
<i>Nashota Lake</i> —St. Sylvanus', \$25; S. S., \$5,.....	30 00	
<i>Racine</i> —St. Luke's,.....	10 00	\$56 50
Minnesota.		
<i>Faribault</i> —Good Shepherd,.....	5 00	
<i>Little Falls</i> ,.....	1 50	
<i>Red Wing</i> —Christ,.....	10 00	16 50
Washington Territory.		
<i>Fort Vancouver</i> —Through Rev. Dr. McCarty,.....		36 00
Miscellaneous.		
Anonymous,.....	3 00	
Epis. Miss. Asso.,.....	100 00	
Interest on Voorhies Bond,.....	90 00	
A Private in Second Maine Regiment before Yorktown, for Mining Ter.,... 1 00	194 00	
Total,.....	\$3,659 06	
Amount previously acknowledged,...	24,452 05	
Total from Oct. 1st,.....	\$28,111 11	

EPISCOPAL MISSIONARY ASSOCIATION FOR THE WEST.

The following sums, in aid of Domestic Missions, have been contributed through the "Episcopal Missionary Association for the West," by the following Churches and individuals, since their last Report, up to the 1st of May, 1862, namely :

Massachusetts.		
<i>Lawrence</i> —Anonymous,.....	\$22 00	
<i>Great Barrington</i> —St. James' Ch.,...	25 00	
<i>Northampton</i> —St. John's Ch.,.....	16 00	\$63 00
Connecticut.		
<i>Newtown</i> —Trinity Ch.,.....		5 00
Rhode Island.		
<i>Providence</i> —St. John's Ch.,.....		326 25
New Jersey.		
<i>Newark</i> —From a Friend,.....	100 00	
<i>Trenton</i> —From a Friend, by Rev. D. S. Miller,.....	25 00	
<i>Mount Holly</i> —Trinity Ch.,.....	30 00	155 00
Pennsylvania.		
<i>Philadelphia</i> —Through J. S. McCalla, 3 00		
From H. G.,.....	5 00	
From A.,.....	5 00	
Ch. of the Atonement,.....	154 00	
St. Luke's Ch.,.....	250 00	
Holy Trinity,.....	200 00	
St. Andrew's, M. A.,.....	150 00	
Epiphany, Mrs. Gambo,.....	20 00	
Emmanuel, Kensington,.....	25 00	
Same Miss. Soc.,.....	20 00	
<i>Phila. Co.</i> — <i>Germantown</i> —Christ Ch., 50 00		
<i>Frankford</i> —St. Mark's,.....	40 19	
<i>Chestnut Hill</i> —St. Paul's,.....	30 00	
<i>Port Richmond</i> —Messiah,.....	7 86	
<i>Bucks Co.</i> — <i>Doylestown</i> —St. Paul's, 5 00		
<i>Wayne Co.</i> — <i>Honesdale</i> —Grace Ch.,... 30 00		
<i>York Co.</i> —St. John's Ch.,.....	25 00	
<i>Chester Co.</i> —St. James' Miss., Ann Hunter,.....	5 00	

<i>Fayette Co.</i> — <i>Uniontown</i> —A. Howell, \$5 00		
St. Peter's S. S.,.....	6 21	\$1036 26
Maryland.		
<i>Baltimore</i> —Emmanuel Ch. S. S., Mar- tin Luther Class,.....	20 00	
<i>Frederick City</i> —All Saints' Parish,...	84 88	
<i>Port Tobacco</i> Parish, by Bp. Stevens, 12 00		
<i>Centerville</i> —Mrs. R. T. Earle, by J. C. McCalla,.....	2 50	69 38
District of Columbia.		
<i>Georgetown</i> —From "C.," one half paid over to Foreign Missions, Dec. 11, 1851, as directed, \$10, by D. C.,... 20 00		
Same from "I.".....	5 00	25 00
Virginia.		
From "E. W. B.," through Rev. Mr. Syle,.....	15 00	
<i>Clarksburg</i> —From L. Lownes, for "Tasker,".....	60 00	75 00
Florida.		
<i>Lyons</i> —Grace Ch., by Dom. Com., N. Y.,.....		8 00
Total Receipts,.....	\$1,762 92	
To which add balance on hand, per last acc't., 1,000 32		
Aggregate sum,.....	\$2,763 24	
Of which aggregate the Treasurer of the Dom. Com. has rec'd within the same period, 2,506 67		
And leaving to be rec'd by him, when appro- priated by said Association,.....	\$256 57	

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

JUNE, 1862.

JAPAN.

THE following communication from Dr. Schmid, our missionary physician to Japan, although commenced many months ago, has only recently come to hand. The delay in its transmission has been owing to his inability to finish it—first, for want of time, and subsequently, on account of sickness.

The Doctor had until recently a most extensive practice among the Japanese. Great numbers came to his rooms, and were treated there from an early hour in the morning until three or four o'clock in the afternoon. He had patients, also, in various parts of the city; and in addition to all this, gave instruction to a class of Japanese youth, his duties in this line being often protracted to a late hour at night. His labors were pursued under circumstances very unfavorable to health, and he broke down. He rallied several times, after temporary prostration, and renewed his efforts; and yielded to medical advice to quit work and leave the East, only after finding himself utterly unable to continue at his post. The Doctor embarked for home in a ship bound to England, and his letters, dated on board the vessel in March last, were mailed on the way.

It is to be hoped that he will speedily be fully restored, and able to return to his interesting field. It will be seen how wide the field of usefulness is which is opened to him there, and how fully his heart is devoted to the work. His communication, though long, is full of the most interesting details, and gives a description of scenes in domestic life, and other particulars, such as almost no other foreigner there has had opportunity to observe:

NAGASAKI, *Thursday, June 13th, 1861.*

MY DEAR AND REVEREND SIR: Since I sent you my last communication, a most favorable change has taken place in the work intrusted to my care. At that time I had only seen a most unsatisfactory kind of practice, as I described it to you; irregular and fluctuating in the most deplorable manner. At last it seemed to cease altogether, and the students also, that had collected themselves around me by degrees, having become frightened by the dark hints of some people, who had in fact no business at all in the matter, came to me and asked me to seek the formal permission of the Governor of Nagasaki for practicing on the sick and instructing my pupils. I complied with their request, especially as former physicians had been obliged to go through the same form, and made an application to the Governor through the American Consul. True to my expectations, the answer was a favorable one, given in Dutch, as all official documents, and is rendered in the following manner:

"After receiving your communication, No. 35, of the 5th of the 2d month, (15th March, 1861,) wherein it was stated, that some individuals had been prevented from applying to Dr. Schmid for medical aid, this matter has been investigated by the proper persons. But these have not been able to ascertain the names of such individuals, nor have they been prevented by any one from our side. Consequently there exists no hindrance in case his medical treatment should be required.

"Respectfully submitted,

"23d day, 2d month, 2d year, Manyen,

"(Signed) OKABE SURUGANOKAMI."

As you perceive, the Governor only speaks of patients and not of my pupils in this answer. But in a conversation with the American Consul he assured him that neither to students nor to patients coming to me should any difficulty be made.

No sooner was this answer known than my practice began to grow rapidly, and at the beginning of June, the excess of work it imposed upon me had, for the first time, forced me on a bed of sickness.

It requires so much more time here to examine the same number of patients than it does at home. First, the Japanese do not know the value of time, or rather time is of little value with them. So they spend much of it in their profound salutations, of which, as far as I was concerned,

I have in vain endeavored to release them. Again you will, as a matter of course, understand that my examinations are also slow on account of my yet limited knowledge of the language, the study of which I have had to abandon, as a regular one, ever since the reception of the above permission of the Governor. But as I am obliged to speak it daily for many hours, I am progressing in it little by little nevertheless. Necessity, I have found before now, to be the best of instructors. My teaching English to a number of Japanese also gives me a good opportunity of improving myself in their own language.

EXTENSIVE PRACTICE.

As my practice is not at all restricted to patients consulting me at my residence, but extends all over the city, it brings me in very intimate intercourse with the people, and shows me traits of character in them which I, in no other way, could have learned to know. And it is this closer acquaintance with them that has caused me to become deeply interested in and greatly fond of them, in spite of their many horrid vices. For I have not been so fortunate as to discover that I had judged them too harshly, in attributing to them those glaring defects I enumerated in my former communications. No, I have rather seen still worse habits. But I have likewise found manifestations of such of the nobler human passions as are most adapted to secure the sympathies of the beholder. And these made the more favorable impression when exhibited by the Japanese, because to the occasional visitor they seem especially devoid of them. In my frequent visits to their houses, I found them possessed of a most tender and affectionate bearing toward each other in their families. The most peevish, fretful, and exacting patient can be seen surrounded by a host of friends, related or not related, who are ready to comply with every request, without regard of any private discomfort, and appear to do all this with a patience that is never at its end. The mutual love between child and parent is especially developed. A most striking example of this I have almost daily opportunity to notice in the house of a native physician, who has an only little son, quite a pretty child, with large dark eyes, already an adept in performing the low Japanese bow, although not able yet to walk perfectly. The father, thinking that he himself shall not live long

on account of some hereditary disease, told me how much he would like to have his photograph taken for his little son, that when the same was grown up, he might look at it and know how his father's features had been. This man, though generally grave and most dignified, I have seen put away all gravity and turn himself boy again, as soon as he would enter his home and have his little son brought to him.

CHOICE OF SERVANT.

If endeavoring to secure a good, trusty servant, one who does not steal, or at least cheat, too much, a Japanese friend will generally recommend the employment of a married man, because the knowledge, that should he steal and avoid the law by running off, his wife and children would suffer in his room, keeps him from committing the crime.

PERSONS OF MORAL CHARACTER.

There exist also some people who live moral lives to all appearances, which is the more admirable in a country where a man, occupying a high official position, distributes among his officers, as prizes, at their regular sharp-shooting exercises, the most obscene pictures imaginable. And of those I would call moral people, I remember especially, and with fondness and sincere esteem, a native doctor of very superior intelligence—a man whom I have often thought as wanting but the “one thing needful” to make out of him one of the finest specimens of mankind. I have often conversed with him on the folly of the various religions of his country, and how I would wish him to know our Saviour's teachings. At last I have given him a translation of one of the four Gospels into Chinese and Japanese, which he is now reading. Of course these things must be done quietly, and then only toward a man you consider trustworthy, for the Government still place the old obstacles into the way of Christianity. But opportunities of speaking of Christianity in itself, without comparing it with their creeds, can be made use of more unreservedly. Especially during my visits at the houses of my patients, I have often found occasion to do so, and I have particularly told them of our ways of living and acting as influenced by Christian principles, without seeming at all to force such conversations upon them. And many I have found to listen, not out of their usual politeness, but because they desire to hear and know, being not only polite, considerate, and

kind, without show, but also of a very inquiring mind. And all acknowledge freely the superiority of the different Caucasian nations, for which reason mainly, and less on account of the happy results accompanying my practice amongst them, they have shown themselves almost invariably disposed to submit to any treatment proposed by me. It is, then, but just to mention here the degree of courage with which they undergo any painful surgical operation. Such as bear themselves like cowards belong to the exceptions.

PRESENTS.

At first it was with much trouble that I could make them understand why I would not receive any of their presents, and they seemed often offended or distressed at my refusal. In fact, it caused myself sometimes pain to decline them; in cases, namely, where poor people wanted to show their gratitude in bringing me such little trifles as a quart of dried beans or a dozen of eggs. I feared then often that they thought in their hearts I rejected their offerings on account of the littleness of them. It was touching to witness, in some instances, the efforts they made to induce me to accept at least some trifling thing. Such, for example, was the case with the grandfather of a young girl of fifteen years, from the peninsula of Simabara, where, as you will remember, the last Christians defended themselves and were destroyed about two hundred and fifty years ago. This damsel came to me with an obstinate and painful disease of her eyes, depriving her almost entirely of the sense of sight. She had never before been in the presence of a “*Horanda*,” which word has become synonymous in their language with “foreigner,” and was therefore at first comically afraid of me, never allowing me to approach her in order to make the necessary applications to her eyes, without having some friend close to her side, whose hands she held tightly clasped within her own as long as I was busy with her eyes, or stood even near her chair. But as the completion of her cure extended through nearly three months, she got over all this fear and diffidence, and when entirely well, parted with all the ease of an old friend. Her grandfather, seventy-two years old, was so much pleased with the recovery of his favorite grandchild, that he sent me a large bag of rice, raised by his own hands, and especially picked out for me. He was much grieved

when I declined it, and endeavored in various ways to make me accept it. I succeeded but partially in satisfying him, when I took out a handful of the grain, which I put in a paper, and on which I wrote his name, saying that I would keep it as a remembrance of his kind intentions.

OTHER CASES.

It may, perhaps, be interesting to mention a few more cases in illustration of the confidence of the people reposed in, and the gratitude expressed by them toward me.

I was called one day to the house of a very rich merchant in one of the offshoots of Ifamanomachi, which could be properly translated by "Broadway," and which, curious enough, is the *Broadway* of Nagasaki. In a finely decorated apartment, on a bed made, as customary amongst Japanese, on the thick floor-matting, the mattresses and quilts and all other bed-clothes consisting of beautiful silks, I found the mother of the family in great pain, surrounded by all the elder members of the household, who were, masters and servants promiscuously, sitting in the fashion of their country, closely around the bed. This was done, of course, out of their anxiety to relieve the suffering relative, but it deprived her of what little air could enter the close apartment. I discovered that she was affected with hopeless organic disease of the heart. She had severe pains and was gasping for breath. There seemed but a short span of life left for her. General dropsy had already made its appearance in feet and legs. All the functions of her body were inactive; all secretions arrested. No medicine, so her native physician told me, seemed to make the slightest impression on her. I endeavored first of all to ease her of her pain, being at once convinced that the most that was left me to do was a palliation of her sufferings. This point I happily soon gained, and from that hour had obtained the most unlimited and even uncomfortable influence over my patient. She would be dissatisfied if I did not spend a long time in the house, whenever I paid her a visit, and as the door of my office in our missionary dwelling-house on the hill could be seen from her sick-chamber, she had it watched constantly by one of her attendants, armed with a good spy-glass, so that she might be told the very moment I quitted my room. If, then, I did not come

to her at once, she would fret, and if I had to omit a visit during a whole day, when more urgent cases took up my entire time, she would actually grow worse, and insist on sending one messenger after another after me. And this continued, though for days and days all medicine proved of no avail, and though the dropsical effusion had even ascended to her chest, and was fast overwhelming her. I had gone through the whole *materia medica*, as physicians say, and had but one last resource left me. Though disinclined to resort to it, I was forced to do so. Happily after a few days it began to tell on the patient. The functions that had been asleep or dead awoke to new life, and the dropsy left entirely. Her expressions of gratitude knew no limits. She could once more sit in a chair and participate in general conversation, whereas before she had lain down in an idiotic stupor. She spoke of moving into one of her "chawzas" or tea-houses, as the rich Japanese call their summer residences in the country. She said that then she would come daily to worship me. Poor woman, I knew too well that she would never again walk up the many steps that lead to our missionary residence. But, of course, I did not tell her so; rather did I speak to her of the wrong of worshipping men, and how she ought not give thanks to me for having been saved for a time from impending death, but ought to tender them to the good Being above, by whose permission alone the change could have been wrought in her condition. In my endeavors to explain all this to her, there was much, very much of imperfection, and not alone because my stock of Japanese was so small, yet she and her family had understood enough to interest them and cause them to inquire about it of my assistant and favorite pupil, a Japanese doctor with whom I had often conversed on the subject of the religion of Christ. It was about this time that I had my first attack of illness, and I thought of restoring health and strength by a little sea-air. When, however, this sick woman heard of my intended absence, she called her family members around her bed, told them that as I was going away she would die, and soon fell so much more ill, that I felt it necessary to forego my contemplated trip to Shanghai.

In another instance, a woman came to me with dropsy of the abdomen in its highest degree. Her condition was such that I considered a removing of the water

by an operation the best thing that could be done, being convinced that she would not have strength enough to undergo a cure by an internal treatment. But she was afraid of it, and told me of her having already declined the operation as proposed by Dr. Von Siebold, imploring me at the same time to give the internal treatment at least a trial. I did so reluctantly. There was soon a very marked diminution of the effusion, but her little strength was speedily exhausted. At this time she heard of the sickness of one of her children, and at once decided on returning to her home, (some one hundred and fifty miles distant,) that she might nurse her sick daughter, declaring, however, at the same moment, her intention of coming back in a few months to put herself again under my care. As she showed so good a cause for her return home, I could not think of persuading her to stay, but thought in my mind that she would never present herself a second time at my office. However, I was mistaken. She did come again, her disease having once more attained to the same degree it had reached when first I examined her. She was despairing of life, and told me that she wanted me to perform the necessary operation, no matter whether it would cure or kill her. This is really all that need be told of this case; but it may be agreeable for you to hear how she underwent the operation with perfect calmness, and recovered so completely, that when I met her again, a year afterward, I scarcely recognized in the fat, healthy woman, the miserable, skeleton-like looking being she was when first I saw her. The gratitude shown by her and her family was very great, and after her return into her own country, her husband would write frequent letters to my native assistant to tell me of his wife's continued good health, and of his undiminished thankfulness.

SECRET GIVING.

Several times a Japanese, bringing a small present of eggs or confectionery for me, would give it to one of my servants, with the injunction, not to carry it in to me until he had gone away again, so as to make it impossible for me to return his gift.

The very gold pen with which I write these lines I found one day in my room, neatly put up in a small paper-box, and accompanied by a note, without name, begging me to accept of it as the expres-

sion of thankfulness of one of my patients. Though I inquired diligently, yet have I never been able to find out the author of the note.

NUMBER OF PATIENTS TREATED.

So far went my report in June, 1861. It is only left for me to give a short statement of the number of patients I attended last year. It is very nearly a thousand. But of these many have been under my treatment at different times for various diseases, so that, were I to give the number of the different cases, I should have to show a much larger cipher. In quite a number of families I have been the regular family physician.

MALADIES.

The maladies I most frequently met with are those of the brain, heart, lungs, the stomach, and the skin. Many are the victims that fall to the great destroyer of mankind, "pulmonary consumption." The great, abrupt, and frequent changes of temperature, the way of dressing, leaving the chest so much bare to every draft and rough wind, and their frequent excesses, must contribute as some of the principal causes to the prevalence of this malady. Apoplexy, in its different forms, may be accounted for by the exposure of the shaven skull to a fiery, burning sun; by the enormous drafts of saki drunk by many individuals almost every night before retiring, (I know a man who was in the habit of drinking about eight pints every night;) by the comparatively little exercise, and in some degree, doubtless by their peculiar sitting posture, preventing the perfect flow of blood to, and return of it from, the lower extremities. Diseases of the digestive apparatus are easily traced to the incredible consumption of confectioneries, and again of saki, and of all kinds of the most indigestible food. It really seems as if these people endeavored to make as many dishes as indigestible as possible. Nothing can surpass in unwholesomeness the "mochi," the great New-Year's cake. It is made out of a peculiar kind of rice, which is of a certain gummy quality, and which they operate upon until it is converted into a substance resembling India-rubber in toughness. This horrible article of food takes, it seems, also an active part in the production of certain of the numerous skin diseases that come under the eye of the physician in Japan. Add to this half-decayed animal and vegetable food in gen-

eral, on which many of the poor are forced to subsist, residences in moist, damp places, and the terrible consequences of the be-setting sins of the people, and you will have before you some of the great sources of the many diseases of the skin, in most hideous and in all possible forms, from the simple rashes to the dreadful mutilating leprosy of old. In concluding this short account of the principal maladies I have had to contend with, I must not omit two of the fevers, the typhoid and typhus, the latter of which especially plays a most important part in the pathology of Nagasaki. In the hands of native practitioners, both fevers prove very frequently, nay, almost universally fatal, as they have not the least insight into its nature. But I have found it, though unusually rapid in its progress, yet very amenable to treatment.

HOSPITAL.

By the kind help of friends amongst the foreign English merchants, I have been so happy as to open a hospital for a limited number of patients, which has been filled nearly the whole time of its existence. In fact, every thing went on so prosperously, so promisingly, so interestingly, that only the unexpected failure of my health could have induced me to leave my post at this time. But I hope sincerely that, though deserted at the present, it may not be always so.

THE FIELD IN A MISSIONARY POINT OF VIEW.

Before closing this report, I would add a few more words in regard to the sentiments of the people at home, about Japanese Missions. There has occurred much to cool their enthusiasm in this point. Yet much to be regretted as it is, it could not well be otherwise. And why not? Because the enthusiastic and, therefore, not exact representations of the state of many things and affairs in Japan, such as have been sent home by writers carried away with superficial impressions, inspired the readers at home with expectations in regard to the undoubted results of missionary labor as soon as ever begun, which bore in themselves the causes of their disappointment. They were too great, too high. In our American treaty, people read that the trampling on the cross was to be abolished, and the performance of Christian worship freely allowed to all foreigners. Hence, Japan was at once looked upon as opened to Christianity. But the same readers seemed to forget

that in the same treaty it was agreed upon that Americans should not speak to natives in any way that might wound their feelings in regard to their own religions. A faithful adherence to this latter too general, and hence very unfortunate clause, would prohibit even a most indifferent allusion to Christianity. Happily such is not required. But, withal, the laws of the Empire are still the same as they ever were on the subject of the Christian religion. Death still threatens those of the Japanese who would confess Christ. And it matters very little whether our minister at Yeddo tells a missionary that he would protect a native persecuted by the Imperial Government for the sake of his confessing our Saviour. Sentiments such as these expressed by our ambassador, to whose sagacity in dealing with the Japanese undoubtedly all praise is due, are certainly most admirable. But I do not see how he could effect what he promised. First, the Japanese Government has most surely a right to enforce its rules on its own subjects. Again, it has become the policy of all foreign ministers to adopt non-interference with the internal affairs of this nation. But even should the American Minister desire to create an exception to this, where is his power to interfere? Japanese, as all eastern nations, and as most nations, are only effectually convinced by a visible display of power. But our Minister cannot point out to them a single American man-of-war in all the Eastern waters. The Japanese know it, and at present they are also aware of our unhappy affairs at home, keeping the entire attention of our Government concentrated there. They know that our plenipotentiary, as well as all our consuls out here, are actually without any power, because they have no navy to back them. But again, suppose our minister qualified to protect a native Christian, there is still enough of difficulty left. The Japanese Government could make the man disappear — could execute him, and would profess with the most innocent face that it knew nothing of him. No, no; as long as you expect Japanese to become *openly* Christians under the promised protection of any foreign plenipotentiary, who, moreover, may be to-morrow replaced by another holding different views, so long do you expect impossible things, I firmly believe. The fear of the people is great. Their loyalty is also great. And they know that their own law points to a death

which would descend on the heads of their unhappy families, if even they themselves escaped.

THERE IS MUCH TO ENCOURAGE.

But I don't see why such hopes should be raised in us; I don't understand why we can't be satisfied with things as they are. They certainly assume in their true state a face promising enough to keep up all sympathy *for* and interest *in* Japanese Missions. Many, many Japanese are inquiring into the religion of Christ. They seek for books to enlighten themselves on all its points. But it is needful for them not only to read of Christianity, but to see it demonstrated in the life of the Christian man, and especially in the example of Christian families. They are powerfully influenced by example, because, as our esteemed Minister Mr. Harris so properly says, they are yet children and require to be trained by degrees. They must learn by experience that it is better to be honest and truthful than to cheat and tell lies, that virtue is better than vice, and that all the principles which govern the actions of a true Christian can alone constitute true happiness. All this can not come at once, but only gradually in a country where change has heretofore been almost unknown. Yet they already have begun to comprehend, or, at least, to admire that Christian love which, without any temporal benefit to themselves, actuates Christians at home to send out to them the blessings medical science confers on mankind, and they also learn to understand the self-sacrificing purposes of the clerical missionary, who comes to undergo, day after day, the tedious study of their language, banishing himself from home and country and from all the genial influences of the society of his own race, to become able to tell them of the teachings of our Lord Jesus. It is an enormous and difficult task, that of the Japanese language, provided one wants to master it thoroughly; and a minister of the Gospel must do so to become successful. Why, then, should people at home be any more disappointed, because no visible results have yet been produced by missionary labor in Japan. Can any thing be expected after

so short a time and especially with all the terror of the law still upon the people? And again, are we *justified* in looking for a free profession of Christianity from a people for centuries crushed by a most sanguinary rule, and governed by nothing but fear? I think not. But the time for a glorious work of Christ, I most sincerely believe, is nevertheless close at hand in Japan. That law appointing death for every native Christian will before long be destroyed, because the Government see more and more how they have not to fear of the Christian religion what once threatened them by the Romanists. The knowledge of Christ's teachings extends more and more over the islands, as one can judge by the number of religious books taken and bought by the people, and what is so auspicious a point, there is not that apathy and indifference in the Japanese which constitutes the chief obstacle to the spread of our faith in China. Rather is the Japanese mind aware of the hollowness of all their religious forms, craving after a faith that can satisfy both heart and mind, and will undoubtedly embrace Christianity openly with all the fervor of its constitution as soon as fear shall no longer forbid it. That such can be reasonably expected by a mere reference to their past history, and without all these encouraging signs visible amongst the people, is clear to every one who will inquire but a little way into Japanese history. Each religion, the Roman Catholic no less than that of Buddha and Confucius, as it became known, grew mighty in its professors just in proportion as it could give better satisfaction to the heart than the old one. Then let me beseech you never to abandon our Japanese Mission as long as there exist the least means of its support. The future, and not a very distant one, will undoubtedly prove that Japan is to be of the eastern world, the most prominent proclaimer and the staunchest carrier of the pure religion of our Lord Jesus Christ.

Most sincerely yours.

H. M. Ship ACTÆON, SIMON'S BAY, }
CAPE OF GOOD HOPE, March 20th, 1862. }

AFRICA.

WE have letters from Africa to the middle of April last. Bishop Payne, under date of the 8th of that month, writes as follows :

"Your several favors of February were received by last mail. The tidings of dear Mrs. Messenger's death were indeed heavy. By a meek and quiet spirit, as well as much natural loveliness of character, she had greatly endeared herself to the members of the Mission.

"The friends of the African Mission must, it seems, stand ever prepared for sacrifices in its behalf. To us it is given not only to believe on Him, but to suffer for His sake.

"In the death of Dr. Turner, we feel that we have lost a valued personal

friend, as well as constant, reliable co-laborer in missions as in every good work. God ever give to your Committee men like minded.

"Mr. and Mrs. Auer arrived in February. Last week they removed to Bohlen. With the Foreign Committee, we feel most anxious fully to establish Bohlen. For this work, so long delayed, Mr. Auer seems in every way qualified.

"Mr. Auer having been a candidate for orders six months, will probably be ordained at our approaching convocation at Easter."

WANT OF FUNDS.

In reference to this subject, the Bishop says :

"My soul is stirred up to its very depths to see the Church of the living God so absorbed in war as to allow her few poor, miserable mission-stations to decline, if not die, for lack of a few thousand dollars. May God help us, inspiring some faithful ministers with wisdom to devise

liberal things, and to carry those liberal things into practice. How my heart is sickened and shamed, as I read in the *Church Missionary Intelligencer*, month by month, of the onward glorious march of the Church Missionary Society's operations as compared with our own."

BOHLEN STATION.

Mention was made, in the last number, of the appointment of the Rev. Mr. Auer to this station. We are now advised of the removal of himself and family to Bohlen, and entrance upon the work there.

In our next number we propose to give an engraved view of the Mission House, and hope to be able then to furnish further particulars concerning the entrance of Mr. Auer upon his new field of labor. After his first visit to the place, he wrote as follows :

CAVALLA, *March 14th, 1862.*

REV. AND DEAR SIR: My hand is unsteady from fever and fatigue, but I must write you a few lines.

The Lord brought us safely to this mission and this place. We staid at the Orphan Asylum for one week, and then proceeded to Cavalla.

I have been up to Bohlen for a week, in order to see the state of the station, and to set men to work, which is decidedly necessary before my family can live in the house. No ceiling and no lining is done yet. Mist, rain, and cold come in through many cracks and crannies. Dr. De Lyon and myself fell sick there.

There are five school-boys, and I hope

soon to get more. I want a supply of school material, in order to be able to bring the school into life. I think the school will require my daily presence, supervision, and work. There are all conditions to make Bohlen a healthy and "fruitful" station, if the Committee help me in all outward arrangements. God will help me with his almighty power, presence, and Spirit. The work is his, and the glory too.

I am thankful to Mr. Messenger for having overcome the first and hardest difficulties.

Now accept me as one of your own, for in the name of Christ our Lord, I am truly yours.

Mr. Auer, at a later date, wrote as follows :

ORPHAN ASYLUM, CAPE PALMAS, }
April 16th, 1862. }

REV. AND DEAR SIR : With great joy and thankfulness to God, I am now able to inform you that Mrs. Auer, child, and servants are now safely at Bohlen. Three weeks ago we went up, under great difficulties and troubles. An account of the journey shall be given by next mail. I wanted to do it this time, but I found so much work at Bohlen, that I could scarcely write any letters, and now it is too late. Monday (14th) I left Bohlen, and reached Cavalla at twelve in the night. Yesterday morning I came here to be examined and ordained, and to attend convocation.

We have our sleeping-room finished, but nothing else. We have only two rooms for ourselves. I have no study; therefore I will build a small mud-house,

(clay,) for and through the school-boys, in order to get one room more, and to set the school on a more regular footing. You have no idea of the disorder which ruled in the heads and rooms there. I had a heavy attack of chills and fever, lasting only three days, but weakening me very much. God grant that we be a blessing and means of salvation to many. With his help and protection, we hope to make the place fine (for Africa) and healthy, so that not only we ourselves may keep well, but that our brother-missionaries might find new strength and elasticity of mind and body with us. Mr. Hoffman needs such a place very much, but I can not invite him, because there is no room.

Pray for us, that the Lord may open the doors of many hearts and towns and tribes unto us.

CHINA.

Our last date from Bishop Boone is March 6th, 1862. Mention is made by him of the distress occasioned by the outrages of the rebels. He says : " Our servants, poor people, have all had their houses burned down, and their families have taken refuge in our yard, which has become a perfect colony. The English Admiral, Sir James Hope, is determined to drive the rebels from our neighborhood. I hope he will succeed."

MISCELLANEOUS.

The Opening of the World to Missions.*

WHAT is now the answer of the Great King to this prayer of his children's, that has now for a century and a half been arising, and evermore loudly and mightily pealing toward him? We will not and we can not here set down in detail the series of events in the missionary world, in which the fruits of these prayers, and the answers God has vouchsafed to them have from time to time been discernible;

nor will we depict the marvelous circumstances under which these events have succeeded one another; we will simply set the map of the world before us, in order to see how far the region now extends, which his mighty arm has opened for the entrance of the missionaries, and for the promulgation of the Evangelical Message.

Let us first contemplate that non-Christian region which adjoins most closely and immediately on the territories of Christendom—namely, Turkey. Has not something unheard of, incredible, happened there in our days? The Mohammedan population of the Turkish Empire is now more approachable by the Gospel than is Roman-Catholic Spain or Greek-Catholic Russia. A decree of the Sultan's has authorized all Mussulmans to circulate or

* Translated for the *News of the Churches* from the *Basel Missions-Blatt*, one of the best mission journals of the Continent.

to read the New Testament, and to join themselves, at their own absolute discretion, to the Christian congregations; and as a practical proof that this is seriously meant, we see not only that thousands of copies of the Holy Scriptures are publicly offered for sale in the streets of Constantinople as well as in the provinces, and bought and read by Mussulmans, but that a number of Turks have formally gone over to the Christian Church, and that some of them are even busy in the capital as ordained preachers or as simple evangelists. The American missionaries, as well as the emissaries of the English Church Missionary Society, and the Society for the Propagation of the Gospel, are working unmolested in the metropolis of the empire, as in the provinces, and sowing the seed of the Gospel with full hands, both by word and writing. Even the Bedouin tribes of the wilderness may now be approached by the foot of the Christian teacher. It is true that this new and wonderful freedom, which is diametrically opposed to the principles of the Koran, that fundamental law of the Mohammedan, must at first make its way gradually, if it is to become valid throughout the immense territories of the empire; and it is a fact that beyond the walls and the immediate environs of the metropolis this religious edict of the Sultan's has, by the power and obstinacy of the subordinate rulers, been reduced almost to a worthless letter. It is equally true, that the whole Mohammedan world, in the well-grounded conviction that this law of religious freedom must give a death-blow to their entire political and social status, are in a state of profound agitation; and that, just as they have of late years been manifesting their old ingrained hatred of the Christians by a series of sanguinary outbreaks, so they are now preparing for another last and desperate struggle to defend their own existence. But still the wedge of the Gospel has begun to penetrate the old tough stock of the Mohammedan Empire, and must at last rend it. The breach has been opened by the marvelous-working hand of God in the seemingly impregnable wall, and never again can it henceforth be closed. The Turkish Empire is open to the Gospel, and if now Constantinople, that northern gate of Islam, is opened actually, certainly the southern gate, Mecca, can not long remain closed.

Let us now traverse Egypt, whose ruler

is so far from adhering to a policy of exclusion in regard to Christian missions, that he grants the native and foreign preachers and heralds of the Gospel free passages on the state railways, and gratuitous cruises in his ships-of-war along the coasts of the Red Sea; and hence let us turn our eyes to that great continent of Africa which has been almost hermetically sealed up till recent times. The maritime approaches to Abyssinia are open; and in the interior of this remarkable country a revolution is at this moment going on, which seems likely to afford to the Protestant missions, or at any rate, to the free distribution of Bibles in the national language, a free scope, such as similar movements have never before had. The coast, from Cape Guardafui down the Somali coast, to where the possessions of the Imâm of Maskât begin, have been trodden by the foot of the European traveler, if not yet by that of the Christian missionary; by which circumstance a faint hope is afforded to the messenger of the Gospel of being at last enabled to penetrate into this dark and desolate country. Over against the little isle of Mombas, where begin the Suahêle coast and the kingdom of the Imâm of Maskât, one station has long been in the possession of the heralds of the Gospel; but exclusively, in the first instance, of the English missionary, for whom the British consul here obtained this peculiar privilege, while other Christian messengers of peace, as for example those of the Hermannsberger Mission, were rudely repelled. But the arm of God is not shortened, and the ears of the King are still opened to the prayers of his servants. During the course of 1861, the privilege which had hitherto been accorded only to the English missionary was extended by the Imâm of Maskât to all the Christian messengers of peace without distinction; and the Hermannsberger and all other missionary societies, are now at liberty to land upon the coast without molestation, and to carry the word of the Cross, though it may not be without incurring great peril, right across the tribes bordering on the sea to the Gallas, and clean into the heart of Africa. On the other hand, it is well known how a road has been found out, explored, and laid open to the great inland lake of this continent: and what a vast, rich, and hopeful field of labor for the missionary is afforded by those noble regions in the centre of Africa! Lower down the first precursors

of the Anglican University Mission (Bishop Mackenzie and his companions) have ascended the Rovuma, have further to the south explored the Zambesi and the Shire, and are now preparing to found a Christian mission in the central part of Southern Africa. Lower down lie the English possessions. The whole of Eastern Africa is open. Southern Africa knows no longer any limits that can arrest the labors of the mission. On the blood-drenched field of martyrdom of Madagascar, the old enemy of the Christians, Queen Ranavalona, is now laid in her grave, after having had to submit, along with the anti-Christian party among her priests and with her idolatrous grandees, that a Christian prince might ascend the throne. On the western coast of Africa, from Cape Town even to the Damaras, the stations of the evangelical missionaries of peace are already fixed, and our pioneers have even penetrated the territory of Orambo, on the borders of Portuguese Lower Guinea. The Portuguese possessions have been occupied by Catholic missionaries. Around the vast Bay of Guinea, from the Gaboon, where the Americans have commenced a blessed work, to Cape Palmas, one missionary station comes close upon another, and the broad rivers, and, above all, the majestic Niger, convey from this side also the first precursors of the evangelical mission into the interior of the continent. From Cape Palmas to the Senegal and to the confines is a field widely open for missionaries, and thickly sown with stations. Again, Liberia and Sierra Leone have now become Christian countries; yes, clear-burning lamps, whose light shines far out into the surrounding darkness. North Africa, with her bigoted Mohammedan population, has been broken up by the French conquest and the occupation of Algiers. It is true, that for a moment an obstacle has been thrown in the way of the genuine Christian missionary by the command of the French Government; but the leaven of the Gospel, which has been so wonderfully infused even here, will continue to work in spite of this obstacle. We can say with calmness and confidence, that the whole of Africa is open to us, and that paths have been discovered into the very heart of the continent.

We will now turn our eyes eastward. India and Ceylon are open from one end to the other; and while we already see in Peshawar, on the north-western boundary

of the British territory, bright gleams of evangelical truth shining into the land of the Affghans, the foot of the messengers of peace is already climbing across the Himalaya mountains, and reaching the outposts of Thibet, while others are pressing up the broad Bramaputrian valley of Assam, and seeking the way toward China. Burmah is open; Siam is already occupied by the Americans; Cochinchina contains widely extended Romish missions; and though these are enduring a sanguinary persecution, the French armament is now preparing to open a passage thither, not only for Roman Catholic, but also for Protestant missionaries. The islands of the Indian Archipelago are in the hands of Christian potentates. Borneo has striven to imitate the example of India, and has risen up against its foreign rulers, murdered the missionaries, and dispersed the infant Christian societies. It will yet, however, have to bear, like India, the recoil of the divine justice, and have to open, more completely than before, a passage for the advance of the Gospel. China, that mighty central power, is open, and missionaries are even now beginning to occupy an entire series of great cities in the interior, while the Tai-ping movement is sweeping away the old idolatry of the land as with a flood, and paving a way for the Gospel to advance. Japan must, before many years have elapsed, share the lot of China. The servants of the great King have by this time attained a firm footing on Japanese ground. Collisions will arise, war with the great maritime and commercial powers must follow, and the humbled realm must open afresh its doors to the Crucified One, on whom it has so long trampled. While, however, the wave of the Protestant missions is thus incessantly rolling up from Southern Asia toward the North, the tide of a Greco-Russian inundation is no less irresistibly moving downward from North to South.

We will now cast a single glance at the mainland of Australia, at New Zealand, at the innumerable isles of the South Sea, right across to the Western shore of America, and over the long meridian extent of that continent, from the North Polar regions to the Land of Fire, (Fuego,) and let us ask: Is there a single door still closed against us here? No doubt a servant here and there of the great King's must, down to a distant era, yield up his life occasionally under the murderous clubs of the South-Sea Islanders or the

Patagonians, but the corpses of the slain lie in the open breach. We assert with confidence, that the length and breadth of the heathen world lie open to the missionary, that he may enter. The old majestic hymn of jubilee begins to be realized before our eyes: "Lift up your heads, O ye gates! and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates! even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory."

Distress in China.

A RECENT paper published by the Church Missionary Society of England gives a sad account of the awful cruelties and distresses to which many of the poor Chinese are subjected, by false accusation and unrighteous judgment; and in view of these things, it says:

But all this does not pass unnoticed. "He that is higher than the highest regardeth" "the oppression of the poor, and violent perverting of judgment and justice in a province." (Eccles. 5 : 8.) Blood-guiltiness, carelessness of human life, idolatry, oppression—these are marked as some of the sins which provoke the righteous anger of the King of kings. But there is no sin of all more plainly condemned than this perverting of "judgment." Read only Isaiah 1 : 23, 24, or Jeremiah 5 : 28, 29—both of these passages to be found in our "Sunday Lessons"—and you can have no doubt on the question.

And truly, sore trouble has come upon the Chinese. Their idolatry, their murder of their female infants, their hard-hearted carelessness about human life—these are national sins, which must be offensive in the eyes of a just and merciful God. And when we add the sins of the rulers to the sins of the people, can we refuse to see an Almighty Hand in the troubles that are distracting that unhappy country? The oppression of the government has often caused the people to break out in insurrection. One of these insurrections arose more than ten years ago. It has never been put down,

and several cities have been plundered and destroyed by the rebels who keep it alive. These rebels are called the Taepings. We have watched them from time to time very anxiously; sometimes hoping, sometimes fearing. At first they rose up as reformers. They were in possession of a version of the Scriptures. They had some dim notions of Christianity: and wherever they went they demolished the idols, breaking to pieces Roman Catholic images and statues of Buddha all alike. They even proclaimed that the Bible was to be their rule. But though we can not give up all hope respecting them, these bright prospects have been sadly overclouded. The chief who had the clearest notion of our religion is dead; those who succeeded him have called themselves by titles which would be indeed blasphemous, if they knew what they were doing, and terror and bloodshed have marked their course.

NINGPO THREATENED.

Toward the close of last year, the rebels broke out from Nankin, their headquarters, with unusual ferocity. Men, women, and children were ruthlessly murdered by them. Two American missionaries went out to meet them, to try and persuade the chief to restrain the cruelty of his followers. Alas! their efforts were in vain. For several days no tidings were heard of them; and when the rebels retreated, a party of friends, who had gone to search for them, only discovered their dead bodies, covered with wounds. Soon the rumor arose that the rebels were coming to Ningpo. The consternation on the minds of the poor inhabitants was almost past belief. At least one hundred thousand persons fled into the surrounding country, most of them hardly knowing why or whither they were going. It was a heart-rending sight to see these poor creatures, of every rank and age and sex, thus running wildly away, having no stay to support them, no clear hope for time or eternity.

THE MISSIONARIES ASK HELP OF GOD.

And what were our five missionaries to do? They appointed each Friday as a day for special prayer, with fasting, that the Lord might be pleased to spare and preserve the city; to quicken their own souls with fresh supplies of his Spirit; and so to overrule all events, that his word might have free course and be glorified.

fled. But while thus they committed themselves and their work in their Father's hands, they felt that they must also take what seemed to be the best measures under the threatened danger. They had before them the remembrance of the murder of the two American brethren, which seemed to show them that the life of no one would be safe; but they had also to remember their little flock of native Christians, and if the shepherd fled away, what would become of the sheep? It was resolved that some of the younger missionaries, and the missionaries' wives, should cross over to the residences of the American Presbyterian Missionaries. Their houses are merely separated from the city-walls by the river, and are near the British Consulate; and the rebel generals had previously promised the Consul that that part should not be visited by their soldiers. Accordingly, the American missionaries most kindly invited the English missionaries and their households who were in the city, to come across to them. The Rev. W. A. Russell, and the Rev. George Moule, who could speak the language freely, were among those who remained behind, and Mrs. Russell would not leave her husband nor her interesting school of Chinese girls. The following sentences from a letter written by Mr. Russell, a few weeks before the rebels appeared, will show how the grace of God sustained them at this trying time:

"Whether Ningpo is in immediate danger or not, it is very difficult to determine. The probability is that it will not be left very long unvisited by these cruel and savage men, who seem to have no regard either for God or man, and that the city will soon fall into their hands, unless it is prevented by foreign troops. Under such circumstances, our position may be an exceedingly trying and dangerous one; and for us to abandon our post at the present moment would be misinterpreted by our native brethren, whom I could not think of leaving in this their hour of trial, especially as such conduct might act injuriously against the cause which, I trust, is dearer to us than our lives. Oh! that Almighty God may graciously vouchsafe to us all the wisdom and grace we now so much need, to enable us to know and to do his own holy will."

THE CITY CAPTURED.

At last the rebel army arrived. After the emperor's troops had kept up a can-

nonading against them for a whole day, without doing them any harm, they advanced upon the town, scaled the walls, forced one of the gates, the garrison fled, and the whole city was soon in the invaders' hands. They immediately visited the dwellings of the Europeans, but plunder rather than murder seems to have been their object. A party forced their way into Mr. Moule's house, and ransacked his furniture; and he was compelled to give up such valuables as he had about him. But by his resolute manner he prevented any further insult, and, after a while, a rebel chief arrived, and commanded them to give over their ill-treatment. Strange to say, he even sat down and entered into a conversation, and received a Bible from our Missionary's hands. Mrs. Russell and her girls' school were mercifully preserved. To all our Christian band "their life was given as a prey." It soon, however, became plain that missionary work, for the present, was at an end. Seventy thousand rebels have occupied Ningpo, and intend to make it their headquarters for the present. They have seized all the rice-stores, and allow none to be sold, and many of the citizens have already died of starvation. Crowds were still fleeing from the city, when the last tidings reached us; and the missionaries had resolved to inform the rebel chiefs that they could no longer continue there, and beg their permission to remove their property.

The British chaplain at Shanghai thus sums up the account of this scene of peril and disaster:

"You will hardly be surprised, but very much grieved, to hear that our beautiful vineyard at Ningpo has been uprooted, though, thank God, not destroyed, by the wild boar out of the woods. The rebels took the city on Monday the 9th, with very little resistance, and with comparatively little bloodshed. Our dear brethren then felt it to be their duty to abide in their places, and run the risk of all that it might please our heavenly Father to send upon them. They were therefore in the city when it was taken, and for some days afterward. I am thankful to say, that though they had to pass through much excitement, alarm, and riot, not a hair of their heads has been touched, and, with the exception of one of our catechists, of whom they are without tidings, all the native Christians are unharmed. Thanks be to God for this signal mercy! The

comparative moderation shown by the captors of the city at the first, is, however, giving way to plunder and violence on all hands, and our brethren are compelled to leave and take up their residence in the English settlement, which is separated from the native city by a creek and a few roods of land. Our brethren deserve all praise for their steadfastness and courage. Mr. and Mrs. Russell, and, indeed, all the others, too, acted as true heroes and heroines, and, but for them, much more blood would have been shed. Mrs. Moule being out of health, had come up to stay with us a fortnight or so before the outbreak, so she was in safety. We are expecting her husband and the boys and girls from the Ningpo school every hour, and shall give or procure them shelter until they can, if ever, return to their own native city. At present the prospect seems very dark.

"Our brethren, I am sure, will have all your sympathies. They have hazarded their lives for Christ's sake. Thank God, even in the howling tempest and withering storm his work goes on. Flight, loss, bereavements, will bring the Gospel, already heard, home to many."

MERCY IN THE MIDST OF JUDGMENT.

So be it! It is a sore trial to us to see our flourishing Mission at Ningpo thus broken up. Our missionaries were beginning to get a hold on the people. They had more than 150 baptized converts, and nearly 100 communicants. The schools were full of promise, and all seemed most hopeful. But now has come a check; and surely our duty is plain. Our God has proved himself to us again and again to be the God that heareth prayer. He preserved the lives of our dear missionary brethren in the terrible mutiny in India. He protected Mr. and Mrs. Hinderer in their time of peril in Africa, of which we told you in our Paper for Christmas last. And he, too, overruled the minds of these rebel chiefs, and withheld them from hurting his beloved servants at Ningpo. When he has said, "Touch not mine anointed, and do my prophets no harm," all the malice of Satan is in vain: they are safe in the midst of danger. Christian friends, let us praise God for the grace given to these our brethren and sisters, who "have taken joyfully the spoiling of their goods, knowing that in heaven they had a better and enduring substance;" and let us pray earnestly on their behalf;

for if they are ready to take their lives in their hands, and go forth for the Lord Jesus Christ's sake, can we at home do less?

THE EMPIRE APPARENTLY BREAKING UP.

And then, what are we to say as to the missionary prospects of China? Here, too, is a loud call for constant prayer. That ancient empire seems to be breaking up. It is as though the decree had gone forth against it, which once went out against the last King of Judah: "Remove the diadem and take off the crown. Exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he shall come whose right it is; and I will give it him." Great changes are abroad. Perhaps we are to look for "the removing of those things that are shaken, that those things that can not be shaken may remain." Shall we not at least resolve that we will be boldly on the right side—true subjects of the "kingdom that can not be moved," and helping to extend that kingdom wherever there are souls to be saved?

The Puthiamputhur Mission, Tinnevely.

The following interesting extracts are from a paper recently published by the Society for the Propagation of the Gospel:

A few years ago a census was taken of all the native Christians of India; they were found to amount to 112,000 souls, and out of that number more than one third, or 43,000, were inhabitants of the little province of Tinnevely.

Protestant Christianity was introduced into Tinnevely during the latter part of the last century, by the venerable missionary Swartz. But after his death the congregations which had been formed were much neglected, and, indeed, from 1792 to 1835, they were left "as sheep without a shepherd." In the latter year, the Society for the Propagation of the Gospel turned its attention toward them, and its members wonderingly inquired whether the faith of any Hindoo could have been strong enough to have outlived forty-three years of isolation and neglect. But, Christian reader, who can measure the depth of the grace of God? When the first missionary sent by our Society to Tinnevely reached his post, he found that more than three thousand persons

Plainville—Ch. of our Saviour S. S., \$2 00
Watertown—Anonymous, 2 00 \$89 69

New-York.

Brooklyn—Christ Ch. Mission Chapel S. S., for Af., 19 00
 Holy Trinity S. S., from Mrs. Rathbone's, Mrs. Doty's, Miss Bacon's, Mr. Dutton's, Mr. Nash's, and the Infant Class, 91 00
 A Thank-off'g from "Milwaukee," 15 00
Carmanville—Intercession S. S., Af., \$15.50; Gen., \$11.40, 26 90
Malden—Mrs. Theo. Isham, 10 00
Manhattanville—St. Mary's, 10 14
Morrisania—St. Ann's, for St. Mark's Hospital, Af., 30 00
New-York—Chapel of the "Bread of Life" S. S., (a branch of St. George's Mission Chapel S. S.), for Af., 45 00
 St. George's S. S., toward building Trinity Church, Monrovia, W. Africa, 1354 82
 St. John's Chapel, 26 24
 St. Luke's Hospital, Easter Offering for St. Mark's Hospital, W. Africa, 50 00
 Transfiguration, 50 00
 Trinity, 23 40
 "The Tythe System," 20 00
Peekskill—St. Peter's, 10 63
Pine Plains—Church of the Regeneration, 2 50
Plattsburgh—Trinity, 17 87
Potltsdam—Trinity, A Lady, 10 00 1812 05

Western New-York.

Canfield—St. Michael's, 2 25
Geneva—Trinity, a Communicant, \$3; S. S., for Africa, \$3, 6 00
 From C., by the hands of M., for Africa, 49 00
Le Roy—St. Mark's, for China and Africa, 23 00
New-Berlin—St. Andrew's S. S., 11 77
Oxford—The Misses Van Wagenen, 20 00
Rochester—Grace, Af., \$10; Gen., \$13.10, 23 10
 J. S. Andrews, Esq., 25 00
 A Friend's sale of articles, for St. Mark's Hospital, Africa, 4 00 169 12

New-Engl.

Clarksboro'—St. Peter's S. S., for Af., 19 00
Elizabeth—Christ, 12 00
Mt. Holly—Trinity, \$31.67; S. S., \$15.17, 46 84
New-Brunswick—Children's Hoffman Soc., Easter Offering, for Af., \$5; and Little Willie's dollar, 6 00
Paterson—St. Paul's, 13 00
Rahway—St. Paul's, 10 21 107 05

Pennsylvania.

Bloomsburgh—A. R. D., for Af., 5 00
Brownsville—A Friend to Missions, China and Af., 10 00
Honesdale—Grace S. S., 20 00
Moyamensing—St. David's S. S., ed. Wm. Bacon Stevens and Orlando Crease, Af., 60 00
Norristown—St. John's, ed. Nathan Stem, Af., through Am. Ch. Miss. Soc., 20 00
Pittsburgh—St. Andrew's, \$60; Af., \$25; ed. Soo Klung, China, \$12, 97 00
 Trinity, 153 45
Philadelphia—Christ, 98 30
 Epiphany, Af., \$250; China, \$10, 260 00
 St. Luke's, a Member, 100 00
 St. Peter's S. S., ed. in Af., 25 00

St. Philip's Ladies' Miss. Soc., for Africa, \$25 00
 E. R., for Africa, 10 00
Wilkesbarre—St. Stephen's, China and Af., 90 00 \$973 75

Delaware.

Lewes—"Delaware," 5 00
Newark—St. Thomas', \$30; S. S. \$20.78, 50 73
Smyrna—St. Peter's S. S., for China, 25 00 80 73

Maryland.

Anne Arundel Co.—West River, St. James', 40 59
Calvert Co.—St. Paul's, 14 00
Washington, D. C.—Ascension, 91 96
 Trinity, toward support of Rev. E. H. Thompson, China, through Rev. E. W. Syle, 25 00
Miscellaneous—Mrs. Wiltberger, contents of Family Missionary-box, for Af. and China, through Rev. E. W. Syle, 20 00 191 53

Ohio.

Berkshire—Grace, 3 00
Clifton—Calvary S. S., for Af., 77 00
Columbus—Trinity S. S., for Af. and China, 87 88
Massillon—St. Timothy's S. S., 18 00
Steubenville—St. Paul's S. S., Easter Offering, for ed. in Africa, \$25; Fruits of self-denial of two Little Girls, 75c., 25 75
Toledo—Trinity, 22 00 233 63

Illinois.

Chicago—Christ, through Am. Ch. Miss. Soc., 13 25
Ollawa—Christ, 12 42 25 67

Kentucky.

Louisville—St. Paul's, a Member, 2 00

Michigan.

Climon—St. John's, 3 00
Detroit—Mariners' Church S. S., 24 00
Flint—A. B. Walker, Esq., 25 00
Jackson—St. Paul's, 9 00 61 00

Indiana.

Madison—Christ S. S., 8 00

Iowa.

Dubuque—St. John's, \$2; S. S. \$3, 5 00

Minnesota.

Little Falls—A., 1 50

Oregon.

Portland—Trinity, 10 00

Miscellaneous.

R. S., for Africa, 2 00

Legacies.

Ct., Newtown—Legacy of late Sallie Maria Beers, through Am. Ch. Miss. Soc., 100 00

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